

Mount Tabor Record

VOL. XVII.

MOUNT TABOR, N. J., MORRISTOWN, N. J., FRIDAY, AUGUST 25, 1893.

NO. 7.

N. Y. CASH STORE!

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RUSSET SHOES
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A Large and Fine Stock of all Kinds of
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Austin Road Machines and

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Have Your Wits About You,

BUT SUCH WITS AS MARK TWAIN, BILL NYE AND ARTEMUS WARD, ARE ONLY USEFUL FOR PASTIME AND AMUSEMENT. WHEN YOU BUY CLOTHING YOU WANT YOUR OWN NATURAL WITS ABOUT YOU AND NO MATTER HOW KEEN WITTED YOU MAY BE, WE ARE PERFECTLY WILLING THAT YOU SHALL USE ALL YOUR BEST JUDGMENT WHEN YOU COME TO BUY YOUR CLOTHING OF US, FOR WE SELECT OUR GOODS WITH THE GREATEST CARE, AND OUR LONG EXPERIENCE IN THE BUSINESS HAS TAUGHT US JUST WHERE AND HOW TO BUY. WE ARE NOW BUYING AND RECEIVING OUR FALL AND WINTER STOCK, AND WE INVITE YOUR INSPECTION OF IT. IN THE MEANTIME WHAT WE HAVE LEFT OF SUMMER GOODS MUST GO, AND AT SUCH PRICES THAT IT WILL PAY YOU TO BUY EVEN TO KEEP OVER TO ANOTHER SUMMER, BUT WE HAVE PLENTY OF HOT WEATHER BEFORE US YET THIS YEAR.

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19 PARK PLACE,
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AUGUST 24, 1893.

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Thursday's Services.

MORNING.

It had rained heavily through the night, the grounds were wet, and the skies still lowering, notwithstanding which Rev. A. H. Tuttle, D. D., preached in the tabernacle, to a very much interested audience, a sermon full of gospel truth.

Dr. VanPenschoten was presiding elder in charge.

The choir sang, "Calvary, Blest Calvary."

Rev. Dr. Knowles offered prayer.

The choir sang, "The Life-boat."

Dr. Tuttle preached from the text, Psalm 32, 2nd and 3rd verses.

His theme being "The Joy of Pardon." This is one of the most joyful texts in scripture. It sounds like every bell.

It's very first note, is one of joy, "Blessed." Yet it stands in close connection with the 51st Psalm, a Psalm of penitence. This is a song of pardon, a joyful cry of a soul that has rolled off its intolerable load. I am glad that if David had to sin, he sinned so deeply, because it shows that those who have gone down into the slime of sin, can be saved.

Sometimes the sinner puts on a bold front, but remember that David did the same, yet he was compelled to exclaim, "My sin has found me out." This psalm expresses the joy of David, when he received the blessedness of pardon. He set his joy to music, and sent it singing down the ages, that bad men might everywhere know that peace and pardon can be found in God. It is called a Song of Instruction. It was Augustine's favorite psalm. Blessed means literally, happiness. Our text might be translated, "O, the happiness of the man," &c. Luther declared this psalm to be the choicest of all the psalms. It was arranged to be sung upon the great day of Atonement. Hebrew music seems to vibrate. It is arranged upon a principle of parallelism.

I could occupy the hour in giving illustrations of the history of this Psalm. O! the unwritten history of the Psalms. We need not so much salvation as a Saviour. Dr. Tuttle then told of a dying man in despair, to whom this Psalm came with healing and saving power. Truth comes with special power in song and music. The great theme of the Psalm is "The Happiness of Pardon." Our text names three features of the joy of pardon, "Blessed is the man whose transgression is covered."

Transgression is the guilt of our sin against God. David said, "Against thee, thee only have I sinned," and yet he had sinned against Uriah, Bathsheba and all Israel. The Hebrew word translated sin, indicates the effect of sin upon the outward life. The Hebrew word translated iniquity, means the effect of sin upon the inner life. So far as our relation to God is concerned, when a sinner is forgiven, he stands in God's sight as though he had not sinned. The effect of sin upon the outward life is reversed. The sinner is saved from his wrecked life. "Blessed is the man unto whom the Lord imparteth not iniquity." The old score is all wiped out. How the joy bells ring.

Pardoned sin sets us right with God. This is a trite and familiar truth, yet we should not miss its force because it is so very familiar. The sinner is afraid of God, and like our first parents seeks to hide from God. Men may imagine that they are not afraid of God, but they are, or if not afraid, they affect to despise God. They are, in the sight of God, aliens. God is against sin; it is the abominable thing that God hates. It was said to Saul by the ghost of Samuel that God had become his enemy. It is an awful thing for a man to lift up his hand against God. Not only is the sinner the enemy of God, but God is the enemy of the sinner. It is not the sinner that is reconciled to God,

but God who is reconciled to the sinner. Out of Christ God is a consuming fire. Of course God's anger is not like the anger of human passion. Cool wrath is more to be dreaded than towering passion. The judge upon the bench must sentence the prisoner, though he pities him in his heart. God's wrath is his infinite revolt against sin.

The wrath of the Lamb, is the most dreadful form of wrath. It is one of the most difficult things in the world, for God to forgive sin and not violate his own nature.

The hardest problem in the world is "How shall a man be just with God?"

God can pardon sin, but O! what he had to do, before this possibility could be reached. What would we think, if the Governor should open every prison door, and let all our criminals loose upon the earth. You know the plan by which God has opened up a way by which sinful men can be forgiven. It cost him the humiliation of the incarnation, the death of his only begotten Son. Will you take this great salvation? God says that he will cast our sins behind his back, that he will forget them. Listen to the joy bells. How they ring. What about my spoiled life? To what extent, can my wrecked life be saved. God will attend to that. As far as possible, all this will be reversed, and where it cannot be reversed, God will turn it to good. Some effects of sin cannot be undone. Uriah was not brought back by David's penitence nor was Bathsheba restored to purity. The scars of sin often remain. Better never sin. Hate it. Hate it. In Christ can be found righteousness and peace.

God can, however, turn darkest sin into deepest joy. And so take a man's sins away, that he can forgive himself. I have sometimes thought that God let David sin, that he might give us these Psalms of joyful pardon.

Sometimes a man can do better work for God, because of the very sins that he has committed. Do you know the joys of pardon? Have you heard the music of these joy bells?

Bishop Fitzgerald pronounced the benediction.

AFTERNOON.

The afternoon service was devoted to the cause of the superannuated preachers.

Rev. D. Halleron announced the hymn, "From all that dwell below the skies."

Rev. L. C. Muller led in prayer and Rev. B. Wigg read the Scriptures.

Mrs. Keatley sang "The Ninety and Nine."

Rev. D. Halleron presided over the meeting, and made a few appropriate remarks upon taking the chair. He believed that this work was equal to anything that the M. E. church had taken in hand. The collection for the worn-out preachers is one of the most popular that we have to take. We have not done our duty, however, in this respect, in the time past, but the light is dawning. Last Conference we had \$20,000 for this object.

Rev. J. A. Gutteridge, the agent of the Preachers' Aid Society, then presented his report. This subject, he said, is upon the heart of the Church, and it is now ready to respond. We have a good foundation, but need to raise the structure. We want to secure \$100,000 for this fund, so that we can give to each superannuated preacher, \$10 per annum for each year of actual service.

Mr. Gutteridge then made reference to many of the veteran workers that had passed away, as J. T. Crane, J. M. Tuttle, M. E. Ellison, and many others. He urged all speak a good word for this cause and aid in every possible way.

Rev. Dr. Kendig was the next and principal speaker. He said that he

look no stock in gush or mere impulse. He read in the Old Book that the preacher taught the people knowledge. He did not want to be hurried. He proposed to do his work by the job, not by the day or hour. The priesthood belongs to all religions, and dates back to the most remote antiquity. Noah was a preacher of righteousness, built an altar and offered sacrifice. Abraham did the same. As soon as the Israelites were organized as a nation the tribe of Levi was set apart for the priesthood. The Jewish priesthood was a connecting link between the ancient and the christian priesthood. Christ became a priest after the order of Melchisedec, Christ from his little coterie of disciples choose twelve apostles. The word apostle means "sent of God." Paul was called to be an apostle. Peter also "was called to be an apostle." This is the constantly recurring formula. "As the Father sent me," "so," said Jesus, "have I sent you." We cannot have a church without an ordained ministry. We cannot select the workers, God alone can do that. After Judas had fallen the apostles, by divine guidance, choose Matthias, and he was taken into the priesthood. Many people think that a man can choose his own profession, whether it be law, medicine or the ministry. But the Methodist church believes in a ministry called of God. We ask three questions of those who present themselves as candidates for the ministry: 1. Have they grace? 2. Have they gifts? 3. Have they usefulness?

We ask of every man whom we ordain, if he believes that he is inwardly called to the ministry. When God makes a preacher he makes no mistake. Such a priesthood is always supported, and in all religions. This is only common justice. The laborer is worthy of his hire.

The priests in pagan religions, are magnificently supported, as compared with Christian ministers. God made ample provision for the support of the priests and Levites. He who does honest work is entitled to honest pay. Time was when people were much more inclined to entertain the ministers of the gospel, than they are now. Now, they say, "send them to the hotel and I will pay the bill." When Jesus sent out the 12, he told them to make no provision for their support, as "the laborer was worthy of his hire." Paul wrought out a most elaborate argument, in behalf of ministerial support. "Thou shalt not muzzle the ox that treadeth out the corn," was an order of the old Mosaic dispensation. Paul says that this law was enacted, not simply for oxen, but for our benefit. The same principle applies to the maintenance of the Christian ministry. This law of provision is limited by several principles. The minister must be called to the ministry. He must give himself wholly to it. I have never found a charge that did not demand all my time, talents and power. I have worked for the glory of God. Sometimes men are not paid, because they do not give all their time to their work.

Dr. Kendig thanked God for the hard work that he had been able to do. God bless the Methodist ministers!

The minister must be efficient. All good men are not equally useful. If you cannot drive six horses, drive one, and if you cannot drive one, get in and ride. Above all men the minister should be active and faithful.

The minister must stay in the work. The man who does nothing for the Church, has no right to expect a support from the Church. But when by age or sickness he is disabled by age or disease shall we leave him to die? Every government makes provision for its disabled soldiers. Elijah lost his calling because he was too faithful, but God fed and kept him for three years. Did God think any more of his old-time prophets, than he does of his

ministers to-day? God will take care of us, if we are faithful, as he did of his prophets in the olden days. Our people are not stingy, but they lack instruction. Brethren, I am getting near the sunset. It has been the shadow of my life, that I might come upon the superannuated fund.

Dr. Kendig made a grand speech. Mr. Halloran added some explanations of the present status of this fund.

Mr. Wm. H. Murphy was then introduced and spoke upon the subject in hand. We propose, he said, to stand our ground, and to increase this fund, until it reaches \$100,000 or more. The money that you give goes directly to this fund. It does not go to maintain the agent, or to pay expenses. This Society has now reached a point, where it can do most effective work. I do delight in seeing this work go on. We must trust in the Lord and do our duty. The world goes by work and power.

EVENING.

Rev. W. Redheffer preached in the evening a thoughtful sermon. Rev. Amzi L. Smith announced the first hymn. Rev. J. R. Bryan led in prayer.

Mr. Redheffer's text was, 2 Cor. 5th chapter and 7th verse. "For we walk by faith, not by sight."

How strange the words of Paul in the contest must seem to some people. Paul gives the text as the reason for these words. The Christian life is pre-eminently one of faith. It is not therefore a weak life, or is it grounded in uncertainty. It does not produce weak character.

We live in a wonderful age, pre-eminently, a scientific age. People are asking for a reason for our faith, and this demand is reasonable, and should be met. Many Christians make professions and statements for which they can give no reason.

Because we live in an age of scientific questioning, some think that we ought to take down the old flag of salvation by faith, but blessed be God, the old banner still flies. Scientists tell us many things that we must receive upon faith. Who has ever seen an atom?

Our scientists tell us that there are rays of light that are not seen. How then do they know that they exist? By faith. How do I know that I see you? I must have faith in my eyes. We cannot get on in the common things of life without faith. Science lies in the cradle, and is taught to creep and walk by faith. True science and true faith have always agreed. False science and false faith never agree. There is no such thing as certainty. We walk by faith. Pardon me, if I assume the position of a teacher. What is faith? Faith is not something poured into a man's soul at conversion. He would never seek religion, if he did not have faith.

Mr. Redheffer here made some strictures upon certain hymns.

Faith is not the gift of God. Only in the same sense that our eyes are the gift of God. It is sometimes said that a man will be saved, if God gives him faith. Rather should we say, that he will be saved, if he uses the faith that God gives him.

Faith is a faculty of the soul, if the soul acts by faculties. If the soul acts in its entirety, then is it such action of the soul. Men every where have the power to believe.

Here Mr. Redheffer gave various definitions of faith, given by various philosophers and thinkers. We exercise faith in God the same as we exercise faith in anything else.

Like every other faculty, faith wants an objective faculty. If we believe, we must believe something; just as if we think, we must think about something. When souls are seeking Jesus, give them some truth to believe. They have faith, give them something to fasten faith upon.

The preacher illustrated this point by reference to Cornelius and other conversions recorded in the New Testament.

Study carefully the teaching of your life and of the Church, and you will see the principle that I have laid down, amply verified.

Sinner, believe God, in the same way that you believe the newspaper, and village gossip.

We walk by faith, and not by sight.

Christianity is verified by experience. Our eternal interests demand the highest and best revelation. If we sincerely believe in Jesus, we will mount up into a high and holy region, and we will be like him.

When we know anything we adjust ourselves to that knowledge. We know that fire burns, and keep away from it. If we believe in Jesus we will adjust ourselves to Him. Mr. Redheffer here gave Mr. Spencer's definition of life, and contrasted it with the definition given by Jesus. The Christian life is something much higher than mere joy over pardoned sin. Wonderful are the triumphs of the soul that has been united to the Lord Jesus by faith. Let us go up from the low lands to the mountain tops of a high and holy Christian experience.

ACCIDENTS AND INCIDENTS.

Jack Stilwell, a driver for Messrs. Ennis & Parkhurst, the lumber dealers, was kicked in the chest and had his right arm broken in one place and fractured in another by a horse owned by Mr. Ammerman, a carpenter of Morris Plains. The horse was tied under Wright & DeCoster's carpenter shop, and Jack was after a drink of water when he met with the accident, but pluckily drove his own horse back to the lumber yard with one hand, before seeking medical attention. He will be laid up some six weeks.

Edward Hatfield, a member of the Salvation Army, while running along the track of the D., L. & W. Road at Madison, Saturday night, was attacked by heart disease and died within a few minutes. He was buried on Tuesday at Hillside Cemetery in Madison. Large delegations of the Salvation Army Corps of Morristown and Madison were present.

John Kelly, a brakeman employed at the depot on the drill engine, received injuries Tuesday which, it is feared, will prove fatal. A train of coal cars was being drilled when a coal "jimmy" was derailed. Kelly was caught between the car and trestle and crushed. He was removed to his home in Race street, and subsequently taken to All Souls' Hospital.

On Tuesday at 11:30 the fire alarm sounded and the crowd gathered in DeHart street, where an oil stove in Mr. Jas. S. Adams' residence had cut up a caper. The wick had suddenly blazed up and Mrs. Adams was unable to turn it down. Miss Lena, who had just come in, ran out for help, and Johnny Williams from T. B. Pierson's store, responded to her call. He picked up the burning stove and attempted to carry it out doors, but dropped it in the door way and the combustible stuff splashed out and instantly set the wood-work on fire. Mrs. Adams with rare presence of mind and pluck threw a piece of carpet over the broken stove and then dashed water on the burning wood-work, and it was extinguished with little damage, although her face was slightly burned and her hair scorched by the fierce heat.

As the Warden's wagon was driven by the Park by Ed. Armstrong the horse jumped against Matt. Washington's back and crushed its wheels down. The horse was only slightly cut, and the hackman will be paid for the damages to his rig.

An electric light wire was last night blown by the gale across the Western Union wires and the result was a great display of fire in the Western Union office. The lightning arrestors were powerless to do their work, the powerful current burning some of them out and setting fire to the partition between the office and that of the Telephone Company.

Office Meeker saw the light and broke into the room, and beat the fire out with a broom. It had burned almost through the partition however, and in a few moments would have gained serious headway. Damage about five dollars.—From Banner, Aug. 24th.

SHARPS AND FLATS.

In the early part of next month a concert will be given in Mendham under the auspices of the Epworth League of Morristown. The proceeds will go to the M. E. church of that place.

The annual opening of the Y. M. Christian Association will take place on Oct. 4th. An interesting program is being arranged, including such artists as Mills and Goddard.—From Banner, Aug. 24th.

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Real Estate & Insurance Agts. Bazar, Bank Street.

MORRISTOWN, N. J. A Large Room for the sale of second-hand Goods of every description. Also large loft for Storage.

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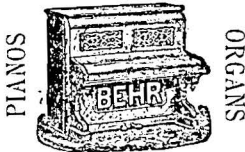
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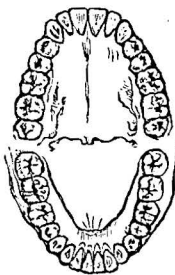
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The new room at 391 Broadway is most richly decorated in original designs.

The marble entrance is handsomely decorated in oil and mother of-pearl on glass, with Cupids and floral designs, and Swiss scenery.

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WATCHES, SPECTACLES AND JEWELRY

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Mount Tabor Record

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MORRISTOWN, N. J., Aug. 25, 1893.

MOUNT TABOR IS 709 FEET ABOVE SEA LEVEL! THE FIGURES ARE ACCORDING TO THE GEOLOGICAL SURVEY OF THIS STATE.

T. N. Barrett and wife returned from Chicago last evening.

We are pleased to hear that the child of Mrs. Howard Smith is recovering from his severe illness.

Among other guests on the grounds are W. H. Murphy, Newark; J. Cowins, Baskingridge, J. Smith, Brooklyn; S. M. Taylor, New York; F. Tompkins, J. Halleron, J. M. Beach, N. De Poe, Morristown.

Saturday's RECORD will contain a very interesting article by Rev. W. H. McCormick, Chaplain First New Jersey Vols., entitled, "A Chaplain's Life in the Army," also the Annual Report of the local Board of Health of Mt. Tabor.

At Mrs. Peck's boarding house are Mr. and Mrs. Howard Brown, of Claverick, N. Y.; Mr. W. W. Keatley and wife, of Paterson; Miss Sigler, of Newark; Mrs. Post, of Paterson; Mrs. Dr. Perkins, Mrs. Closterman and family, Mrs. Edwin Sohn, Mrs. VanHultz and daughter, Newark; Mr. Brokaw, New York; Miss C. A. Sutphen, Newark.

Among the many visitors on the grounds are: A. H. Hereyott, Roselle; T. C. M. Flagg, New York; Samuel McCrea, Peter Vanderhoof and Mrs. Newton Van Duyn, of Port Murray, Chas. T. Wood, Bertha Clark, F. H. Biel, of Summit; Wm. Day, Dover; W. S. Robinson, Paterson; Chas. Williams, Westfield, Mass.; Geo. Tippet, Rockaway; W. H. H. Stryker, Paterson.

At 7:15 yesterday morning quite some excitement was caused by a slight fire in Mrs. Peck's cottage on St. John's avenue. Had it not been for the fact the stage stood by the office door when the alarm was given, thus enabling the authorities to get the Babcock extinguishers to the scene quickly, it would have proved very disastrous. As it was, only the floor of the kitchen immediately around the range was burned. The appliances for the extinguishment of fire are very efficient, taking into consideration that there are now 300 feet of hose ready for use opposite the post office, which, when attached to any one of the many hydrants about the grounds would be efficient when supplemented by the extinguishers.

An amateur entertainment for the benefit of Memorial Hospital, at Morristown will be given at the Chatham Club house, Wednesday evening, August 30th, under the patronage of Mrs. Charles Guy Davis, Mrs. Chas. M. Decker, Mrs. Geo. W. Downs, Mrs. Jacob S. Paulmier, Mrs. Wm. Toother, Mrs. Enos Wilder and Mrs. James A. Webb. Tickets for sale at Smith's druggist.

The children at the Oliver house, Mendham, under the skillful guidance of Miss Cross of Morristown, and Miss Jones of New York, recently gave a parlor entertainment in that popular house, netting the snug sum of \$75, which was divided between the Presbyterian and Methodist churches of that place. There was music, speaking, and a very attractive parlor entertainment generally.

On Tuesday night thieves broke into the house of ex-Street Commissioner Coleman, of New York, on Madison Avenue, Madison. Its present tenant, the Rev. J. F. Appleby, is away in the Adirondacks. The burglars ransacked the premises and had made up numerous bundles to carry off, when the noise of their preparations awoke a student of Drew Seminary named W. T. Josephs, who was temporarily caring for the property. Josephs at once started for the fellows, who succeeded in making good their escape.—From Banner.

Miss Kate Axford is visiting Mrs. John Contrell on St. John's Avenue.

In yesterday's issue it was stated that A. L. DeGroff was Vice-President of the Board of Trustees. The statement was incorrect, as R. M. Eking now holds that office.

BOONTON ATHLETIC GROUNDS.

There will be a series of bicycle races at the opening of the Boonton Athletic grounds, Labor Day, Sept. 4th, consisting of
 One mile novice.
 Two mile handicap.
 Half mile scratch.
 One mile championship of Morris County.
 One mile handicap.
 Three mile handicap.

After the third race there will be an exhibition of fancy and trick riding. Races held under sanction L. A. W. and F. P. Prial, official handicapper. Entries close with W. J. Reynar, August 28th.

Valuable prizes will be given to first and second in every race, except championship of Morris County, which will be a handsome silver medal contributed by Mr. J. S. Hall. Races commence at 2 P. M. sharp. The track is a five lap, high banked curves, and is very fast.

The Association has gone to great expense to prepare the grounds, and want to establish a County record to be held until a better one takes it. The management is first class, and all who attend the opening events will be highly entertained.

BICYCLE NOTES.

In the ten-mile citizen road race, Brooklyn, N. Y., Saturday, August 19th, Ray Dawson, of Boonton, won fourth in competition with seventy-nine entries. Time, 33-11.

Programme of the Camp Meeting Services.

Week of Aug. 16th to 23d—Gospel Services as follows:

Friday, Aug. 25—10:30 A. M., James M. Freeman, D. D.; 2:30 P. M., A. J. Conklin; 7:30 P. M., Wm. H. Morgan.

Saturday, Aug. 26—10:30 A. M., S. L. Baldwin, D. D.; 2:30 P. M., W. C. Steelé, D. D.; 7:30 P. M., J. Montgomery.

Sunday, Aug. 27—10:30 A. M., Rev. George R. Crooks, D. D.; 2:30 P. M., G. E. Reed, D. D.; 7:30 P. M., J. A. Owen.

A CARD.

The following has been received by the Editor of the Record in reference to Dr. Osmun of Morristown:

PATERSON, N. J., Aug 25, 1893.

Mr. Editor:
 It was a remark of wide application made by the late Honoree Greeley, that he who caused two blades of grass to grow where but one was before produced, deserved well of mankind. On the same general principle, it is doubly true, that one who is a conservator of any good thing already existing, especially should it be part and parcel of the human organism, should be honored and sustained by his fellows in all the walks of life. It chanced to the writer to have a tooth so situated that its loss would work great discomfort and disfigurement, restored to its usefulness, and preserved in its original excellence by Osmun, the dentist, by a most skillful and delicate operation; and though several years have elapsed, my gratitude has suffered no diminution nor the work any deterioration. I believe him to be unexcelled as a conscientious and skillful dentist.
 E. T. BLACKWELL, M. D.

G. D. COOK, DENTIST.

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So Must the Prices of SUMMER GOODS,

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J. SEARING JOHNSON'S DRY FANCY GOODS.

MORRISTOWN, N. J.

S. R. OSMUN, DENTIST,

MORRISTOWN, N. J.

We take this method of expressing our gratitude to the public for their patronage. For more than twenty years we have gone out and in among you ministering to the suffering in this section of New Jersey. Whether we have been successful or otherwise we leave our patrons to judge.
 We are better prepared now than we have ever been before to promptly and thoroughly meet the demands in our line.
 Come with or without appointments.
 Having introduced new facilities for thorough and rapid work, we offer

New Inducements, BY WAY OF VERY GREAT REDUCTION, IN OUR PRICES. Fifteen Dollars, Upper Sets of Teeth for \$10.

This is now the Lowest Priced Dental Establishment in the State.

WE DO ONLY First-Class Work.

Nothing goes out of our hands defective. Extracting with gas, only 50 cents per tooth. With Eureka 25 cents. Fillings from 50 cents upward.

FOLSOMS PATENT RIDGE,

attached to all our best sets of teeth. We have testimonials from farmers, business men, physicians, ministers and bishops, who having tried our work, strongly endorse us, and cheerfully recommend our professional skill. Many years experience has taught me that the best is poor enough. All our work shall be the best, even at the lowest prices. Old roots restored to usefulness and beauty, for mastication and ornamentation by our New Process of Crowning them. An expert operator and Crown Work man always in attendance. We have just reduced the price of Crowns 20 per cent.

TESTIMONIALS.

It is with very great pleasure I present the testimonials of Rev. Bishop Fitzgerald, of New Orleans, La., Prof. H. A. Buttz, D. D., President of Drew Theological Seminary, Madison, N. J., and Rev. A. H. Tuttle, D. D., Pastor of Roseville M. E. Church, Roseville, N. J.

Though I cannot speak under standingly of the Eureka, I can and do say to any whom it may concern that in Doctor Osmun I have found, after years of intimate acquaintance, a worthy and reliable man, and one who is highly skilled in his profession of Dentistry. His assurance of the merit of the Eureka would be sufficient for me.
 J. K. FITZGERALD.
 New Orleans, La., Jan. 16, 1893.

PRESIDENT'S OFFICE, DREW THEOLOGICAL SEMINARY.
 It affords me pleasure to attest the high personal character, integrity and professional skill of Dr. S. R. Osmun.
 I have known him many years, both personally and professionally, and am sure that entire reliance can be placed upon his statements.
 HENRY A. BUTTZ.
 Madison, N. J., Dec. 15, 1892.

BALTIMORE, Dec. 1, 1892.
 I have known Dr. S. R. Osmun for many years, and carry in my own person the marks of his skillful workmanship. I regard him as an accurate and conscientious artisan, a careful and reliable scholar in the profession to which he has devoted his life. Never boastful, his work prides him. Whatever he affirms, without hesitation concerning dental science, may be accepted with fullest confidence.
 A. H. TUTTLE.

FROM REV. HENRY J. HAYTER, S. R. OSMUN,
 Morristown, N. J.

Dear Sir: The great annoyance that my wife suffered for three and a half years with badly fitting artificial teeth, has been effectually cured at last, by the new set of teeth you furnished her with. She had given up all hope of ever being able to maintain her food again, having had three (3) sets, none of which were of any use to her. The teeth you made her do the work perfectly. She could eat with them in a very short time. She can use her former appearance, which was not the case with the other sets, not made by you. We are quite sure that a better set of teeth could not be desired for utility, comfort and appearance than the set you made for her.
 HENRY J. HAYTER.
 Chester, N. J., May 25th, 1878.



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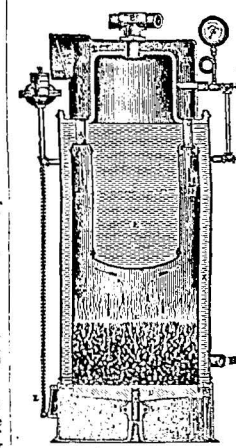
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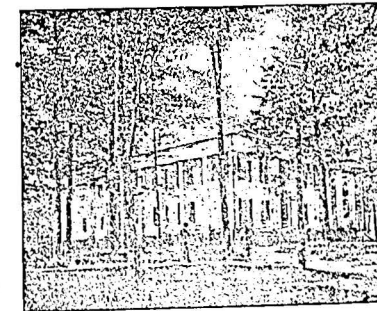
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IMPORTANT NOTICE.
 The Warerooms established for the convenience of Messrs. Cornish & Co.'s has been removed to larger premises, and a fine stock of the Celebrated Cornish Pianos and Organs will be found at No. 6 Brick Block, corner of Morris and Blackwell Sts., Dover, N. J. Mr. John D. Cornish, Messrs. Cornish's representative will be in attendance during business hours, and take orders at Factory Prices both for Cash or Easy Payment Plans to suit all pockets.
MAKE A NOTE OF THIS!
 No. 6 Brick Block, DOVER, N. J.
 The New Cornish Warerooms, Factory Prices.
 PIANOS from \$175.00 ORGANS from \$35.00.

HOLINESS—WHAT IS IT?—HOW OBTAINED.

BY L. R. DUNN, D.D.

All religions aim at holiness. From the earliest ages until now, this has been their claim. This is especially true of the religion of the Bible. God, speaking to us through Patriarch and Prophet, the Apostles and His Only Son, utters His commands to all His creatures: "Be ye holy, for I am holy." This is the manifest purpose of the whole Bible—to make men holy. In its infinite provisions of love, in its grand and blessed promises, in its divine appeals, by exhortation, prayers and rewards, it has this ever before us. How can we entertain a doubt concerning its character, the possibility of its attainment, and the richness and abundance of its enjoyment?

What is holiness? It is likeness to God, it is complete deliverance from sin, it is conformity to the divine image and the divine will. Holiness and sin are ever in direct, constant, eternal antagonism. They cannot peacefully co-exist. The one or the other will prevail. Now the Lord Jesus evidently designs that holiness shall completely conquer sin; shall not only give remission of all sins in justification, but from all impurity and depravity in sanctification. Hence it is said, "Christ loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church—not having spot or wrinkle, or any such thing." To the careful and constant reader of the Word of God, the multitude of passages bearing on this question will readily recur to his mind, that this state means more than regeneration, the whole Word of God clearly and plainly speaks. The creeds of all the prominent churches of Christendom fully declare, and the experience of every child of God demonstrates, who has ever seen or known a person who was fully sanctified when converted? Who in the condition of regeneration, has ever confessed that he was fully made holy? Mr. Wesley never saw such a case. The fathers of our church never met one. I have now been in the ministry over fifty years, and have never, in our Methodist church, or in any other found one of this class. How more than useless is it then to say regeneration and sanctification are the same. Surely, if one does this, he does it directly in the face of the teachings of God's word, of the teachings of all the churches and the experience of all Christians.

The experience of every truly regenerated believer indicates that he is always longing for holiness, always conscious that he does not fully possess it, always grasping after it. It is not true, then the word of God is not true. Were not the Apostles of our Lord always urging, always inciting, always beseeching, always pleading with the churches to come up to this high standard, this rich experience of divine grace? And how can we keep from backsliding unless we yield to these pressures upon us. Indeed, is not the present experience of the church a demonstration of this fact, that inattention and unconcern about this matter, in the pulpit and in the prayer meeting, and in all the services of the church, has produced an almost universal backsliding?

Do you ask me, how can I obtain holiness? I answer as follows: First, You must be convinced of the necessity of this experience. It will not take a lengthened interview with your heart to convince you of this, to show you its remains of depravity, its destination of full conformity to God's image and will. When you see this, as you often do, begin earnestly and definitely to seek for it. You cannot doubt the power of the blood of Christ "to cleanse you from all sin." You cannot doubt the power of the Holy Ghost, not only to renew, but also to thoroughly restore your soul, to sanctify you, to make you holy. Make a thorough consecration of all you have to Christ, for time and eternity. If you are a minister, let not the fear that this will interfere with your standing, or your appointment hinder you. If you are a layman, let not the consideration of your social position, or of your worldly friendships deter you. I appeal to you as a friend and as a brother, settle the matter at this camp-meeting. Do not go home from it without this gift of God. Remember "Now is the accepted time—now is the day of salvation."

Record's Pen Sketches.

REV. CHARLES D. MCCORMICK.

One of the brightest and most promising of the younger members of our Conference, is Rev. Charles D. McCormick. He was born at New Prospect, N. J., December 14, 1856, being the first child of Rev. Wm. H. and Josephine L. McCormick, and lived with his father on his several charges until 1873, when he went to Wyoming Seminary, Kingston, Pa. He was graduated from Wyoming Seminary in June, 1875, in the college preparatory course, intending to enter Wesleyan University that fall, but was prevented by the death of his mother, which occurred that year.

In the fall of 1876, he returned to Wyoming Seminary to take up post-graduate work, thinking to enter the ministry without taking a college course, but finding his way unexpectedly open, entered college in the fall of 1877. In the winter of the same year, because of the poor health of his father, he came to his home in New Springville, N. Y., and supplied his work there until the following spring, when he returned to college where his course was uninterrupted until the close of the fall term in his junior year. In November, 1879, the Rev. Albert L. Smalley, who was a member of the Northern New York Conference, and stationed at Ogdensburg, was transferred to the Wyoming Conference, and appointed to Waverly, thus leaving Ogdensburg vacant in the midst of the year. Brother McCormick was invited to supply that charge until the ensuing session of the Northern New York Conference, and did so. The people rallied grandly to the support of their young pastor. The result was a revival in which about 300 persons professed conversion nearly half of whom became members of the Methodist church, while many others went to the Presbyterian, Baptist and Episcopal churches, to which they, by training and early association, rightfully belonged. In the spring of 1880 he returned to college, remaining there until graduation in June of the same year.

The call to preach came to him early. When about fifteen years old, he was conscious that unless he disobeyed God, he must preach; but it was not until a year later, on the Camp Tabor ground, during a meeting there that the conviction became so strong that he was forced to a decision one way or the other. He went to his home, then at Alamuchy, and after long struggle consecrated himself to the work of the ministry.

His first license to exhort is signed by the Rev. H. V. Zalnott, who was then pastor of the M. E. Church at Kingston, Pa., and is dated January 18, 1874. In 1875 he was licensed to preach by the Wyoming District Conference, the Rev. G. R. Blair, now of South Dakota, presiding elder.

During 1878, by appointment of the Rev.

W. T. Hill, then presiding elder of the New Haven District, New York Eastern Conference, he was stationed at Illeguann, Conn., being at that time a student at Wesleyan.

After his return to Middletown from Ogdensburg, in the spring of 1880, he was elected to local deacon's orders by the Northern New York Conference, and was ordained to the diaconate on the 13th day of June, in the old Methodist church in Middletown, by Bishop Fass, being the first preacher ordained by him. The Rev. Robert Crook was at that time pastor of the church in Middletown, and preached the ordination sermon.

In the spring of 1881, he was received on trial into the Newark Conference and stationed at Mount Hope. In October of the same year, Mrs. Edith C. Mirreene, of Sparrowbush, N. Y., joined her fortunes with his. They were married at her home by her father, a local elder in the M. E. church. The years 1872-3, was spent pleasantly with the good people of Kingsley church, Stapleton, Staten Island.

In the spring of 1873, at the invitation of the church at Ogdensburg, hearty seconded by the Rev. S. O. Barnes, presiding elder at that time of the St. Lawrence district, and with the concurrence of Bishops Fass and Wiley, he was transferred to the Northern New York Conference and stationed at Ogdensburg, where he remained three years. He then followed Dr. I. S. Bingham at Lowville, remaining there two years. At the expiration of the second year, being invited to State street, Watertown, he went to that church, where he has been for the last five years.

Last spring he was transferred back to the Newark Conference, and stationed at Boonton, where he has been having remarkable success. His preaching is always scholarly and forcible, and often eloquent. He has declined several very flattering calls, always being in great demand.

His father is an honored and well known member of the Newark Conference, and in this kind of apostolic succession, we most firmly believe brother Charles D. McCormick combines piety with scholarship, and zeal with prudence. Although not a prophet or the son of a prophet, we predict for him a useful and conspicuous career.

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